



INDIAN RECORD

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WINNIPEG, CANADA

SEPTEMBER 1963

Indian League Formed In N.W. Ontario

Fifty missionaries and delegates from some twenty reserves in Northwestern Ontario met July 9-11 at the McIntosh IRS to organize a division of the Catholic Indian League of Canada.

Other divisions are active in Alberta and in Saskatchewan, while a fourth, in Manitoba, is now being organized.

The McIntosh CIL convention was chaired by Rev. G. Laviolette, OMI, co-founder of the League and honored by the presence of the Most Rev. E. Q. Jennings, Bishop of Fort William, and of the Very Revs. A. Lizee, OMI, provincial of the Oblates of Manitoba, and J. E. McKey, SJ, Superior of the Ontario Jesuit Missions.

Speakers included the Fathers Laviolette and McKey, the Revs. P. Maurice, SJ, A. Lacelle, Charles Ruest, G. Paris and A. Carriere, OMI's, and Messrs. Tom Favel and Paul Bruyere. The latter interpreted the proceedings in the Ojibwe language. Secretary was Mr. Clive Linklater, of Fort Frances, Ont., now teaching at St. Paul IRS in Alberta.

The organization of the League, education at all levels, family life, co-operatives and credit unions, alcoholism and economic welfare were the most important topics reviewed by the speakers.

Officers Elected

Mr. Paul Bruyere, of Fort Frances was elected president of the NW-Ontario division of the CIL; Walter Mamakeesick, of Sandy Lake, 1st vice-pres.; Robert Keesick, of Grassy Narrows, 2nd vice-pres.; Mrs. Tony Leonard, of Minaki and McIntosh, secretary-treasurer; councillors are James Kakikeskang, of Osnaburg; Jack Pitchenese, of Dinorwic, Phil Bruyere, of Cootchiching and William Parenteau, of Gordon Lake.

The delegates who addressed the convention included Chiefs Robert Kijick, of Grassy Meadows, John Henry, of White Dog, and Wm. Meawassige, of Serpent River; Councillor Phil Bruyere of Cootchiching; Walter Mamakeesick, of Sandy Lake; Dan Tuckisin, of Osnaburg, Joseph Kelly of Minaki, Louis Zachary of Lansdowne, Norman Meekis of North Spirit Lake, Tom Favel of Vermilion Bay, Douglas Skead of Kenora, and Miss Lillian Jack of Whitefish Bay.

Three native Indian Sisters of the Missionary Oblates of St. Boniface were also in attendance.

Resolutions

The main resolutions centred on Catholic education for the Indians of Northwestern Ontario. The notable lack of facilities in

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Executive of the Sask. division of the C.I.L.: l. to r., sitting: Mesdames Noel Poitras and Joanne Bellegarde; standing: Art Obey, Revs. A. Allard and A. Carriere, OMI, and president Wm. Joseph. STORY ON P. 3

National Indian Council Meets in Winnipeg

WINNIPEG — Mr. W. I. C. Wuttunee, a Calgary lawyer, was re-elected as chief of the council for the next year on August 16.

Councillors for the coming year are: Mrs. Marion Meadmore, Regina, Sask.; Wilfred Pelletier, Toronto, Ont.; Clive Linklater, St. Pauls, Alta.; Chief R. Pine, Sault Ste Marie, Ont.; Miss Jean Cuthand, Winnipeg; T. Lazare, Caughnawaga; Noel Wuttunee, Winnipeg; Miss Kahn-tenita Horn, Caughnawaga; Mrs. Moses McKay, Griswold, Man., and Ed Lavalee, Fort Qu'Appelle, Sask.

Isaac Beaulieu, assistant director of the Indian Eskimo Association, Toronto, Ont., was elected secretary-treasurer.

Resolutions

Resolutions passed by the Council at the end of a three-day meeting held at Assiniboia Indian High school here, include:

- A recommendation that a section be added to the Indian Act defining the hunting, fishing and trapping rights of the treaty Indians.
- That representation be made to have persons of Indian descent appointed to the 1967 World's Fair Commission and to the National Centenary Commission.
- That the council would like to see an advisory counsel formed to make recommendations to the National Film Board with respect to films produced about the Indians.
- That a standard seal of approval be drawn up for all Indian handicraft.

• That legislation be drawn up making it an offence to represent Indian artwork from Japan and other countries as being genuine Indian wares.

Delegates to the conference were told that the council will form its own news agency to tell the Indians' story to the nation.

Citizenship Minister Guy Favreau promised Canada's Indians Thursday that a "claims commission" will be set up to air all Indian complaints.

(Mr. Favreau's speech will be published in full in the October issue of the Indian Record.)

SOCIAL WORKER

Mr. David Hanley, 27, of St. John's, NB, has been appointed by Very Rev. A. Lizee, OMI, provincial of the Manitoba Oblates, to assist in Indian social work in the city of Winnipeg.

Mr. Hanley is married; he studied at St. F. X. University, Antigonish, where he received a B.Comm. degree, and at Coady International Institute where he earned a Diploma in Social Leadership.

Mr. Hanley will assist Rev. A. Carrier, OMI, formerly of Lebreton, Sask., who has recently been appointed in charge of the Catholic Indians and Metis in the city of Winnipeg.

Father Carriere will have a downtown office and meeting centre in the near future. He presently resides at Assiniboia High School, 621 Academy Road, Winnipeg 9.



NW division of the C.I.L. executive, l. to r., standing: Robert Keesick, John Henry, Phil Bruyere, William Parenteau, Jack Pitchenese; sitting: James Kakikeskang, Paul Bruyere, Walter Mamakeesick.

INDIAN RECORD

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The Greatest of Men

by Grant Maxwell

When he was an international leader in the Young Christian Workers, travelling from country to country, Romeo Maione says he used to ask one question everywhere he went. It was this: "Who is the greatest person who ever lived?" Only rarely did a listener answer: "Jesus Christ."

Yet this is the answer that should spring to the lips of any Christian who takes his Faith seriously. Our Lord, God Incarnate, is the greatest of men, the hero of heroes in human history. Until we see this, until we admire Christ and seek to emulate him, to be "other Christs," we cannot claim to be a true apostle, an authentic witness.

Rom's insistence that serious Christian formation must be based on this "changing the axis of a man," which points him to Christ, came to mind recently as I listened to a young African from Basutoland as he described his encounter with a sophisticated agnostic in a provincial government department.

Jonas Moleli is studying co-operatives and credit unions during a six-month visit to Canada as a guest of the federal external aid branch. But Jonas, son of a poor family in a primitive tribal village in Basutoland, also is observing the state of Christianity in Canada. He is too polite to say so but I expect he is not very impressed.

Jonas epitomizes the "change of axis" that points a man to Christ. He is completely devoted to Our Lord; he is excited about Christ and is not in the least abashed to say so. In fact, he is a sort of lay missionary in reverse; he takes every opportunity to speak of Christ and His Teaching to Canadians who will listen.

Such an occasion arose when Jonas talked with an official connected with Indian affairs in Canada's north. The official, a young man like Jonas, was very skeptical. He said many native Indians are demoralized; without initiative; without hope of bettering themselves. Understandably, he blamed the segregation policies of the white Canadians for much of this.

Shocked by this report, Jonas asked if Christian missionaries inspired hope and initiative in the Indians. The official scoffed, indicating his own rejection of the Christian Faith. This was a cue for Jonas.

"How can you bring hope to Indians when you are without hope yourself?" he asked. "What hope can the Indians see in you, when you say you do not believe in Christ?"

"You are dead alive as far as religion is concerned. Yet here is a big thing in our lives — religion. You know that Christ claimed to die for all of us. Here

is a big man — Christ. He died for us and you don't ever investigate his claim. Isn't that a negative approach?"

"Don't you think the least we can do is study this man, his life, before we give up? Have you no initiative to find out the secrets of life? To use the talents God has given you? How can you ignore Christ? You think it is an old woman's story but you have never really studied the life of Christ for yourself. Don't you think you owe it to yourself to do so?"

The young official allowed that he did owe it to himself to look into the claims of Jesus Christ. He said he would "give it some thought." I don't know whether he has done so or not. But I'll wager he won't soon forget the young African who challenged him to discover Christ.

The young official may even discover one of these days that we cannot understand humanity until we know the Person of Jesus, the Perfect Human as well as the Infinite God.

Manitoban Named IEA Secretary

The Indian-Eskimo Association of Canada announced last month the appointment of Mr. Ernest R. McEwen as Executive Director of the Association. He assumed his duties September 1.

Mr. McEwen was born in Dauphin, Man. He graduated in arts, theology and pedagogy at the University of Manitoba.

During World War II he served with the YMCA War Services (RCAF) overseas.

Mr. McEwen has served on boards and committees of numerous educational and welfare organizations; he is the author of a number of papers dealing with a wide variety of subjects relating to community endeavour. He brings a wealth of experience to his new position, not the least of which is his first-hand knowledge of the Indian people.

Now 200,000

VANCOUVER — Mr. Fred Clark, the assistant commissioner of Indian Affairs for B.C., stated that native Indians are the fastest growing national group in Canada. He said that there are 40,000 Indians in British Columbia alone and by 1975, there will be 70,000 in the province.

A press release sent by the Indian Affairs Branch of the Department of the Citizenship and Immigration said that the birth of a new Indian baby this month will bring the number of Indians in Canada to 200,000.

Mr. Clark explained that the increase in the number of Indians has been brought about by the decrease in tuberculosis and better health care.

Artistry Displayed

The exhibition of Indian handicrafts, an aspect of the Calgary Exhibition and Stampede which has maintained high popularity through the years, was another major attraction again this year.

Officials of the big show have offered cash prizes in excess of \$1,000 in the Indian exhibit.

Some concern has been expressed of late concerning diminishing interest on the part of Indians in maintaining the level of participation in Indian handicrafts, especially among the younger people.

There are still a number of extremely clever artisans among the old women of the tribes. Much of the fine beaded and buckskin work is still being done by hand, although modern sewing machines are also finding a place in areas where some handicraft work is being continued. The older women have repeatedly complained that the younger women are too busily engaged in other outlets to bother with the eye-tiring and intricate work which results in the fashioning of the beautiful Indian outfits which are on display annually in the Stampede parade and in the teepees of the residents of the Indian village on the grounds during Exhibition and Stampede week.

"Our younger women are no longer interested in this work," one elderly Indian woman said.

"They are more interested in getting a good education so that they can go out and compete with the white girls for good jobs in the cities. Now this is good, but what is to become of our heritage."

The Indian exhibit, which is under the direction of a department of Indian Affairs official, was located in the Big Four Exhibits Building with the exhibit being free to the public during Stampede week.

The New Minister

Mr. Guy Favreau, P.C., Q.C., B.A., LL.B., M.P., the new Minister of Citizenship and Immigration, was born in Montreal, May 20, 1917. He attended André Grasset College, graduating in 1937. He studied law at the University of Montreal, obtained his license in 1940, and was admitted the same year to the Bar of the province of Quebec.

He practised his profession in partnership with George F. Reid, Q.C., then with Gustave Adam, Q.C., under the name of Adam and Favreau.

Mr. Favreau was secretary in 1945 of the Royal Commission on provincial police; in 1946, secretary of the Montreal Bar. In 1951, he was named advisor to the Special Joint Committee of the Senate and House of Commons on combines legislation (Resale Price Maintenance). In the practice of his profession he has pleaded before the High Court of Quebec, the Court of Appeal, and the Supreme Court of Canada.

He lectured in law at the Faculty of Law of the University of Montreal in 1951 and 1952, and taught Civil Law and Procedure at the Faculty of Law of the University of Ottawa from 1953 to 1960.

Mr. Favreau was named a Queen's Counsel in 1954, a member of the Restrictive Trade Practices Commission in 1952, a member of the Royal Commission on Patents, Copyrights, Trade Marks, and Industrial Designs in 1954. In April, 1955, Mr. Favreau was appointed assistant Deputy Minister of Justice.

In 1946, he married Francoise Laflamme, Montreal. They have four children: Maurice, Jocelyne, Louis and Gilles.

In April 1963, Mr. Favreau was sworn in as Minister of Citizenship and Immigration.

INDIAN NEWS

Tribute to Fr. Gauthier

Through your Indian Record the teachers and pupils of Beady's Indian Day School, Duck Lake, Sask., wish to publicly express their thanks and appreciation to Rev. Father Gilles Gauthier, OMI, for all the good work he did while he was pastor of this mission. His kindness and generosity will long be remembered.

We wish Father Gauthier continued success in his new mission at Good Fish Lake, Alberta.

The Teachers and Pupils of Beady's I. D. School, Duck Lake, Sask.

We urge our correspondents to send their reports, photographs, news items, regularly to:

**The Editor, INDIAN RECORD,
207 - 276 Main St.
Winnipeg 1, Man.**

**Deadline for the next issue is
October 2**

Catholic League Develops in Saskatchewan

DUCK LAKE, Sask. — Nine practical resolutions marked the closing session of the first provincial Conference of the Saskatchewan Division of the Catholic Indian League.

At the meeting held at Duck Lake, Sask., July 17 and 18, were representatives from all the Indian agencies in the Province, together with their missionaries.

Wm. Joseph, President

The officers elected for a two-year term were: President: Mr. William Joseph, of Big River reserve; Vice-President: (South), Mrs. Alice Poitras, of Muscowpetung reserve; (North), Mr. Felix Longneck, of Muskeg reserve; Secretary: Mr. Art Obey, of Qu'Appelle Indian School, Lebreton; Treasurer: Mr. Jean Bellegarde, of Little Black Bear reserve.

Main speakers at the Conference were the Rev. Gontran Laviolette, OMI, Editor of the Indian Record, Mr. David Knight, Supervisor for the John Smith reserve, Rev. Andre Renaud, OMI, of Ottawa, and Mr. Joseph Dufour, Community Development Officer at Camperville, Manitoba.

The League meeting was organized by the Revs. A. Carriere, OMI, of Lebreton, Sask., and A. Allard, OMI, of Duck Lake, Sask. Host of the gathering was Rev. A. Duhaime, OMI, principal of St. Michael's Residential School.

Mrs. Joan Lavalley chaired the opening meeting of the Conference at which Father Duhaime welcomed his guests and Father Allard urged the delegates to work towards a strong organization. Mrs. Lavalley expressed her hope for co-operation and solidarity among the Catholic Indians in the province, and Mrs. Noel Poitras stressed the importance of higher education.

Fr. Laviolette, OMI

Father Laviolette was then called to chair the two-day meeting and, as keynote speaker he explained the aims of the Catholic Indian League in relation to the rights and duties of Catholic Indians.

Education

"The most urgent needs of the Indian community," the speaker said, "is for competent leadership, preferably by persons chosen among the Indians themselves: missionaries, farm instructors, co-op directors, health and social service workers and teachers. To achieve this a constantly rising level of education and training of the Indian people to meet the white man's competition on an equal footing are needed.

"Indians, as well as whites, have a right to their own place in Canadian society and must prepare themselves to live up to

their responsibilities as full-fledged citizens."

The speaker outlined the basic human rights, noting the particular charter of the Indians: the Indian Act.

Father Laviolette also stressed the need of Catholic education at the high school level since certain subjects such as religion, social science and history are so closely related to our faith and morals that they should be taught by Catholics.

In answer to questions from the floor, Father Laviolette stressed the democratic right to vote at all levels of Government, stating that if this right is not exercised properly by the majority of citizens in the country, there is a serious danger of falling into a dictatorship or communism.

To the question how can the Indians best be represented in Ottawa, Father Laviolette said that the appointment of an Indian Senator was not in accordance with democratic principles and that Indian representatives could be elected to the House of Commons if electoral districts were constituted of Indian Bands within each province of Canada; thereby the Indian population could have at least eight or nine democratically elected Members in the Commons.

Mr. P. Knight

Mr. Knight, an Indian Affairs official, explained the creation and the operation of an all-Indian co-operative farm located on the John Smith Reservation. He explained how a board of directors, independent of the Band Council, had been elected, and

how the co-op farm had taken over land formerly leased to the neighboring white farmers.

"As a result, the John Smith Band members have all secured employment," said Mr. Knight, "they have made better use of their land; they have kept money circulating within their reserve and they have trained the younger people in leadership."

Mr. Knight emphasized the assistance given by the Indian Affairs Branch and urged the delegates to study the possibility of creating similar co-op farms on their own respective reserves.

Father Renaud

Father Renaud spoke on the work he was doing at the University of Saskatchewan in teaching teachers how to teach Indians. He explained the variants between Indian and European culture and how since the beginning of the white colonization of Canada no effort has ever been made for the two groups to communicate.

"The Indian," he said, "must now learn to master his own life, develop his own ideas; he must learn to be creative and to solve his own problems in order to gain full independence."

Father Renaud added that the University of Saskatchewan is doing pioneer work in this field of education and he expressed a hope that, in the near future, both the Indian and white societies will come to know each other better, thus bringing about the eventual solution of the so-called 'Indian problem'.

Organization

The evening of the first day was set aside for a forum on or-

ganization of the Catholic Indian League at the local, regional and provincial levels. Father G. M. Latour, OMI, of Cluny, Alta., said that the success of the League in Alberta was due to united effort and direction; he gave as an example the establishment of one of the most outstanding educational programs, realized at Hobbema, where the needs of over 600 students from grades 1 to 12 are adequately looked after through a combination of day and residential schooling.

Community Development

Mr. Dufour described the basic principles of community development which are based primarily on the essential needs of the community. In following a development program the community members must desire to improve their lot, sell their ideas to others, do comprehensive planning and secure all the help possible from agencies outside the community.

Following an exchange of views on possibilities of initiating community development programs on various reserves, the delegates soon realize that they all had practically the same problems in common and determined to begin their work at home without delay.

Resolutions

The resolutions dealt generally with education and welfare services.

The League members asked the Indian Affairs Branch that high school children be allowed to repeat a failed grade if necessary; that if no Catholic village school can be found to accept Indian children, these be sent to a Cath-

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Group of Indian delegates and Oblate missionaries who met at Duck Lake, Sask., July 17 and 18, to launch the Catholic Indian League on a province-wide basis, with two divisions: North and South.



Cree artist J. Noel Wuttunee, right, poses with Manitoba Welfare Minister J. B. Carroll beneath a portrait of an Indian chieftain painted by Mr. Wuttunee on tanned moosehide. Mr. Wuttunee has recently been appointed handicrafts promotion officer with the provincial government's community development service. The portrait hangs in the Indian and Metis Friendship centre, Winnipeg.

Manitoba Govt. to Aid Indian Handicrafts

A program to promote the sale of Indian handicrafts has been launched by the community development service of the Manitoba welfare department.

"With proper promotion, the production of native handicrafts

could reach a volume of \$250,000 a year in Manitoba," said Welfare Minister J. B. Carroll in a recent news release.

The official opening of the program occurred in August when Cree artist Noel Wuttunee took office as handicrafts promotion officer with the provincial welfare department.

Mr. Carroll said that he had been very impressed by the quality of native handicrafts. In The Pas district alone, he said, there were more than 50 handicrafts producers selling some \$15,000 of their own creations each year.

Marketing

The provincial government, he says, will assist in promoting the manufacture and marketing of handicrafts produced by people of Indian ancestry in various communities across the province.

Mr. Wuttunee, he said, will also seek to create new designs, improve and expand production and find new markets for any items that can be profitably produced on a cottage industry basis.

From time to time, said the minister, courses in specific crafts will be offered by qualified instructors retained by the new program.

Manitoba's Economic Future And the Welfare of the Indians

The "vicious circle" of low income and dependence on welfare must be broken if Manitoba's northern Indians are to contribute to the economy and lead better lives. This is the conclusion reached this Spring by the Committee (COMEF) in a report to the government of Manitoba, which goes on to say that the level of social and economic integration of this group is very low — the levels of living and per capita earned income is little more than one-tenth that of the rest of the province.

The report goes on to suggest extensive government leadership and high spending in the next ten years to promote a program aimed at integrating Indians through increased employment. This would include more use of fur, fish and game resources and development of local projects. "This would increase their employment, raise their incomes and reduce welfare payments."

C.O.M.E.F.

COMEF then takes a look at some activities open to northern Indians. "Regular work habits and constant performance level is demanded in mining and smelting work . . . this usually requires Indians to live in white communities and adopt their norms." The difficulties of this are recognized. Both federal and provincial governments, the report states, must place more emphasis on encouraging, counselling, training and conditioning Indians so those in the 20-35 age group can join the labour force, leave the reserves, and go to urban centres. The province's community development program should be used to promote self help programs including local enterprises, co-operatives and better credit facilities.

The number of jobs in agriculture and fishing is due to drop in the next dozen years and both industries must make certain changes in order to survive, says COMEF. The growing beef cattle industry must be encouraged by long term leases to farmers growing feed, by research on pasture improvement, and by better credit facilities for buying the basic herds. Vegetable growing and processing in the southern section should also be encouraged, and will depend on water for irrigation, which if provided could create about 5000 new jobs. Prospects are not good for farming in the northern part of Manitoba.

Fishing

The fishing industry needs to be concentrated into economic harvesting units which can use more of the harvest they reap. The larger units need to get into

the marketing business to eliminate the countless "middle men" who now handle fish between the fisherman and the eventual U.S. market.

Fishing needs these things in Manitoba — better fishing methods with new gear, equipment and technique, adequate investment in processing equipment and a central export agency to export the catch. This industry would lose about 3500 of its present employees, admits the report, but those remaining would have a higher annual income, and the fish balance would be more properly maintained in the lakes.

Fur Industry

Expansion of the fur industry could increase the number of employed in that field from 4000 to 7000, COMEF states. 5000 such jobs would be associated with wild fur trapping. If the production of furs was included in the community development program for Indian and Metis, employment could be expanded. Ranch fur production in the north could prove difficult for Indians and Metis: "for the operation of a business enterprise which demands knowledge and attitudes generally not found within the context of their culture."

The report suggested that the fur research station might be moved from Fort Garry to The Pas to help develop fur ranching in the north and possibly serve as a model ranch to help train Indians and Metis as fur farmers.

The Committee recommended that present registered trap lines regulations be adjusted to give trap lines to the best trappers; that higher licence fees be used to discourage inefficient producers; that royalties be based on prices received by trappers rather than the present flat rate to induce increased output and that regulations be changed to allow live snaring to improve quality.

Training Programs

The federal Indian Affairs Branch should devote less emphasis to administration and more money time and personnel to training programs and assisting Indians who have left or intend to leave their reserves. Special credit and financial help is recommended for adequate housing.

"Integrated high schools, training institutes and on the job training programs far in excess of those presently provided . . . are essential."

Don't delay in renewing your subscription to the **INDIAN RECORD** when you receive your bill.

Send **ONE Dollar** to **INDIAN RECORD**, 207 - 276 Main St., Winnipeg, Manitoba.

Catholic Indian Centre In Edmonton

The Edmonton Catholic Indian and Metis Service has moved to 212 Rene LeMarchand Mansion, 116 Street and 100 Avenue, Phone 488-0152.

Its services include a referral agency for Indian-Metis people to City of Edmonton welfare, provincial welfare, unemployment office, various counselling agencies and the Indian Affairs Department.

Individual counselling for Indian-Metis people in areas of religious, social and environmental difficulties; programs of adult education such as leadership training and rehabilitation courses; courtwork and gaol visitation and home visitation are also part of its work.

Director is Father L. F. Klug, a diocesan priest.

Pilgrimage To Martyrs' Shrine

MIDLAND (NIS) — About 500 Indians from various parts of Northern Ontario took part in an "Indian Day" pilgrimage to the Martyr's Shrine here Aug. 25.

It was the first time a trip to the historic site had been undertaken by so many Indians. They came by bus and car from the Bruce Peninsula to the Canadian Sault.

The sermon at the special Mass for the Indians was given by Rev. Fred Costello, SJ, of the Jesuit Seminary in Toronto. He spoke in Ojibway.

Indian hymns were sung by a choir composed of residents of the Dokis Bay Reservation and Wikwemikong on Manitoulin Island. Organist was Mrs. Stella Kinoshameg of Sudbury.

After Mass, the Indians had an opportunity to visit the many historic sites which surround the shrine where three centuries ago Jesuit Fathers were martyred for the Faith.

The day concluded with the Stations of the Cross and Benediction inside the Shrine. Celebrating Benediction was Rev. J. F. McCaffrey, Shrine Director, assisted by Father Costello and Rev. Daniel Hannin, SJ, former Indian missionary in Northern Ontario.

Organizer of the "Indian Day" at the Shrine was Rev. Hugh W. Barry, SJ, who has charge of 12 Indian Missions centred around Garden Village.

"I hope this day will become an annual event," Father Barry commented reviewing the successful event. "I am very happy with the turnout today."

Students Address Club

During Brotherhood Week, Monica Tebo and Leonard Francis, St. Regis students at St. Lawrence High School, addressed the Kiwanis Club of Cornwall.

In their addresses they stressed the fact that while the Indian has much to learn in adapting to the ways of the non-Indian community, non-Indians also have much to learn about the Indian.

Miss Tebo showed how the Indian heritage has been adapted by the white man. Mr. Francis told Kiwanians of the Indians from St. Regis who have become nurses, secretaries, machinists, teachers, and of others who have been studying in Canadian universities.

George Clutesi, British Columbia Indian artist has been awarded a \$2,500 Canadian Council grant to work on the revival and development of Northwest Indian art, songs and ceremonial dances.

Clutesi's paintings of legends, rituals, social life and customs of the coastal Indian people have won great acclaim throughout Canada.



Rev. Hugh J. Barry, SJ, explains to visitors the history of the Canadian Jesuit Martyrs whose shrine at Midland, Ont., draws thousands of pilgrims every year. (NIS photo)

Legion Extension Worker On Indian Assignment

WIKWEMIKONG, Ont. (CCC) — The Legion of Mary's first full-time extension worker in Canada is getting established here on Manitoulin Island, with its 3,000 Indian residents.

For Mary Kennedy, the move from Ottawa to work with the Jesuit Fathers in their Ontario Indian missions is not the wrench that it might be for some.

Her previous mailing addresses included her birthplace in Eire's County Limerick; Surrey, London, North Wales, Worcestershire and Stafford in Great Britain; Brussels; Eindhoven in Holland; Berlin, Cookshaven and Hanover in Germany; Ismelia in Egypt; Nazareth in Palestine; Cassis and Fayid in Egypt; Lausanne in Switzerland; London again; Toronto, Banff, Palm Beach and New York; Lindsay, Ont. and Ottawa.

The list covers years of schooling; wartime service with the Women's Land Army; post-war hostel and reception-centre work in Europe and the Middle East under the Catholic Women's League of England and Ireland; study in a Swiss hotel school; and working assignments in London, Canadian and U.S. hotels.

Only after that, through the chance gift of a book, did she meet the Legion of Mary, the voluntary spiritual association of Catholic laity that now occupies her full time.

Open Assignment

Her new work begins in the Jesuit Indian missions of Ontario, living with Indian families to

help them set up their own Legion groups, known as praesidia, for the spiritual formation of their members and the promotion of apostolic works.

The project began with a request from the Jesuits to the Ottawa "senatus" of the Legion, and was developed in a way to give it the broadest possible scope.

Working directly under the Legion headquarters, its Dublin "concilium," Miss Kennedy will be free to go anywhere in Canada that Indian mission priests ask for similar Legion help.

The initial venture has already caught the fancy of a number of Canadian members of the Legion. Two Toronto lay Catholics have created a fund whose income will be applied to financing Miss Kennedy's work. Other Legionnaires are expected to volunteer to help her during holidays and other free time, as a group at Sudbury is already planning to do.

Iroquois Pilgrimage

AURIESVILLE, N.Y., (NC) — A group of Iroquois Indians led the Indian Day Pilgrimage to the North American Martyrs shrine here on September 1.

Father Henri Lalonde, S.J., a member of the shrine staff at Caughnawaga in Canada where the remains of the Venerable Kateri Tekakwitha are preserved, preached the pilgrimage sermon at the noonday High Mass. The Indian choir from Caughnawaga sang the Mass in the Iroquois tongue.

Eskimo Writing Modernized

OTTAWA — At a meeting held in Montreal in August, the Oblate missionaries of the Arctic discussed changes in the Eskimo orthography taking into consideration the different dialects of the language. This orthographic system will permit the Eskimos to read the publications written for them, in spite of the language variations from different localities.

It was agreed among the missionaries who are fluent in the Eskimo language that some changes were necessary.

Many Dialects

The multiplicity of dialects enriches the Eskimo language but this is the main difficulty for the Eskimos in moving from the Arctic. According to the Oblate missionaries, there must be uniformity in writing the Eskimo language with a latitude for the different dialects to be included and understood in the orthographic system. The new orthographic system will have to be approved by the Vicars Apostolic before it will be presented to the Eskimos.

Those taking part in the meeting were: Rev. Fr. R. Haramburu, Vicar of Missions for Hudson Bay; Rev. Fr. J. Leguerrier, Vicar of Missions for James Bay and Labrador; RR. FF. A. Thibert and J. Trudeau, Institute of Missiology at the University of Ottawa; RR. FF. T. Didier and J. Cochar, Vicariate of Hudson Bay; Rev. Fr. M. Metayer, Vicariate of MacKenzie and Rev. Fr. L. Schneider, Vicariate of Labrador.

The new alphabet was approved by the Oblate Commission on Indian and Eskimo affairs at the annual meeting here August 28.



INDIANS IN CONVENTION. The large top panel shows members of the Alberta Catholic Indian League in convention at the Catholic School, Hobbema, last week. Representatives from many reserves were present. Major theme of the gathering was that of achieving progress through self-help, co-operation and unity of purpose.

C.I.L. Progresses in Alberta (Ponoka Herald)

The future of Indians in Alberta depends largely on how much effort they make to help themselves and how much they co-operate with each other for the common good, representatives from the Indian Reserves of the province were told at the Catholic Indian League convention held last week at Hobbema.

Reports presented indicated a spirit of co-operation for the common good is now rapidly growing on Alberta reservations, especially in the form of Credit Unions.

As a result of discussions and resolution at a previous Catholic Indian League convention, the Blood Reserve pioneered the way with a Credit Union which now has worked for two years. The Blackfoot and Hobbema Reserves have followed and set up Credit Unions of their own.

PROOF OF ABILITY

Speakers pointed out that the successful way these unions are being operated is proof that the Indians can handle their own affairs and make progress.

Most Reverend A. Jordan, OMI, DD, Coadjutor Archbishop of Edmonton, outlined the major theme for the convention — community development through self-help and co-operation. He urged the Indians to carefully consider what it is that they wish to achieve, devote study and thought to a plan that will reach this goal and then follow it through.

The coadjutor archbishop also urged the Indians to continue their education through high school, college if at all possible, and to continue it in community life.

Most Reverend H. Routhier, Vicar Apostolic of Grouard, told of a number of Indian groups

who have succeeded in community projects. He stressed that the secret of these achievements was unity for a common good and a spirit of love for all.

UNITY IS SECRET

Other talks and reports showed a growing interest among Alberta Indians in leadership courses and study groups. The value of family life for community stability, the meaning and purpose of marriage and religion and the personal problems of discipline were also dealt with.

Among the outstanding speakers, in addition to those mentioned above, were: Fr. S. Gagnon, OMI, principal of the Hobbema Catholic School for Indians; Very Rev. M. LaFrance, Alberta Provincial of the Oblates of Mary Immaculate; M. Jutras, assistant provincial Superintendent of Indian Agencies; Most Rev. P. Lusier; E. Oullette, Alberta Central Credit Union; F. L. Lockhart, public relations director of Federated Co-operatives Limited.

Chairman of the luncheon meeting on Friday noon was Stanley Red Crow.

Ojibway Legend Inspired Poem

The Ojibway which today numbers about 25,000 had a rich folklore of which a number of themes and characters have first been introduced into English in the **HIAWATHA** poem of Henry Wadsworth Longfellow.

Most of the Ojibways, who inhabit an enormous wooded area from the Ottawa Valley west to the central Prairies, live today on reserves in Ontario, Manitoba, Saskatchewan and the adjacent States, earning their livelihood as farmers, hunters, trappers and guides.

Social Action Seminar Held For Oblate Missionaries

LEBRET, Sask. — The Oblate Fathers' Seminary here was the scene of a Social Action Seminar August 11th to 16th. The lecturers were the Rt. Rev. Msgr. F. J. Smyth, and Rev. George Topshee, both from the Coady International Institute of St. F.X. University Extension Department, Antigonish, N.S.

The seminar was attended by some 55 Oblate missionary priests and brothers in charge of the various Indian missions of Western Canada.

The purpose of the Seminar was to inform the missionaries on the doctrine and techniques of the Antigonish Movement, in order to enable them solve pressing and urgent social problems such as poverty, unemployment and governmental dependence among their Indian flocks.

Adult Education

The Antigonish movement is a program of social action designed to transform an underdeveloped, poverty stricken group of people into an economically stable and flourishing community possessing all the necessary human values and virtues. The basic tools of the Antigonish Movement are adult education and economic co-operation.

The adults of an underdeveloped group are helped by means of study clubs and group discussions to become aware of their most pressing problems, especially in the sphere of economy, and through a co-operative effort such as a co-operative or a credit union, to solve them.

The Antigonish Movement was founded in the 1920's by two Catholic priests, Doctor M. M. Coady and Father J. Tompkins, of St. Francis Xavier University.

At that time exploitation, unemployment, poor housing conditions, and general poverty prevailed in the Maritimes. To restore a stable economic life and re-establish higher human values, Doctor Coady and Father Tompkins founded an Extension Department to use cooperatives and the credit unions to relieve the needs of the people.

The Antigonish Movement has now become worldwide. Its doctrines and techniques have enabled millions of under-developed and needy to a good and abundant life.

Grouard IRS To Be Sold

GROUARD — The Apostolic Vicariate of Grouard has been authorized by the Holy See to sell the Indian Residential School to the Northland School Division.

This school, under the jurisdiction of the Federal Government, has been attended by Indian students for a long time and in later years, by orphans of Metis origin sent by the Provincial Department of Welfare.

The Northland School Division is a branch of the Provincial Department of Education which assumes the responsibility of setting up schools in the non-organized districts of Northern Alberta.

The old school will serve as a dormitory for young boys and girls, mostly of Indian or Metis origin, who will take training courses at the new vocational school built jointly by the Department of Education and the Federal Department of Labor, in the national program of vocational training and rehabilitation of young workers.

CIL IN ONTARIO (Concluded from p. 1)

general and more particularly for Catholics who wish their children to be educated in Catholic schools has been scored by the delegates in moving such resolutions asking for:

More facilities in Catholic day and residential schools for the hundreds of children not presently attending school;

The parents to send their children to school until they pass grade VIII;

The placement program of the Ontario Government should be made known expanded throughout the district;

More Catholic teachers to replace teachers of other faiths in Catholic schools;

Better housing, subsidized by the Indian Affairs Branch;

Employment through the establishment of co-operatives;

The Garnier Indian residential school for boys to be re-opened or a new Catholic residential school erected or, failing this, present facilities be increased for residential students in Northwestern Ontario.

Bishop Jennings

The Bishop of Fort William, speaking at the closing session, praised the Indian parents for their solicitude in endeavouring to secure Catholic education for their children at both the primary and secondary levels and asked for everyone's co-operation in bringing up to national standards the level of Indian education in Northwestern Ontario.

He encouraged the missionaries in their social action program and urged the Indians to co-operate with them in their endeavours to organize the Indian youth in Catholic action movements.

A letter from the Very Rev. Leo Deschatelets, OMI, Superior General of the Oblates, was read to the missionaries encouraging them to promote the Catholic Indian League in the diocese of Fort William.

Father Guy De Bretagne, OMI, of Lebrét, gave a lecture to the missionaries on the spirit of the Council and its implication in their apostolate among Indians.

Rev. Jean Lemire, OMI, principal of McIntosh IRS, was appointed spiritual director of the Ontario division of the CIL.

SASKATCHEWAN

(Concluded from p. 3)

olic boarding school; that grades 7 and 8 day-school pupils be sent to a residential school in order to prepare for higher education; that day-school facilities be adapted to adult education; that provincial welfare services be extended to include all the Indians of Saskatchewan and that their personnel be initiated into the way of life of the Indians.

The delegates also expressed the wish that the Indian Act be a compulsory school topic, that grade 8 students be given instruction on the evil effects of intoxication, that home-and-school associations be organized throughout the province.

Three Catholic Eskimo Periodicals

OTTAWA — It has been stated quite often in the press and on T.V. that the Eskimo magazine "INUKTITUN" published by the Northern Affairs Department is the only magazine published in Canada in the Eskimo language.

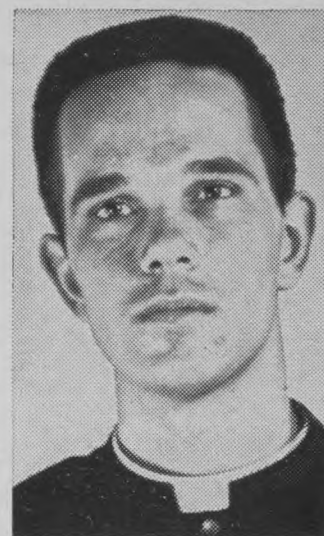
In fact, there are three other Eskimo publications edited by the Oblate Fathers.

Rev. Fr. Arthur Thibert, OMI, edits "INUNGNUT TAMENUT," the first Eskimo magazine in Canada, and it is published in syllabics for the Eskimos of the Hudson Bay. This magazine was founded by Rev. Fr. Lionel Ducharme, OMI, in 1941.

A second one, the magazine "NUNA," which is published in Eskimo and English for the Eskimos of the Mackenzie region, is edited by Rev. Fr. Louis Lemer, OMI, of the Mackenzie Vicariate. Nuna has been published for the past three years.

Rev. Fr. Lucien Schneider, OMI, of Fort Chimo in Quebec, edits a syllabic newspaper for the Eskimos of the Labrador.

It is estimated that some 3,000 Indians camped on the Standing Buffalo Reserve, Sask., during the great Indian Celebration this summer. Another 2,000 Indians visited the reserve daily during the three days the celebrations took place, and more than 2,000 non-Indians participated.

First Eskimo Priest

Rev. Finn Lynge, OMI, above, a native of Greenland, is the first Eskimo to become a Catholic priest. An account of his studies towards ordination last March has just been published in "Nuna," a magazine in Eskimo syllabics and English for the Eskimos of the Mackenzie region of northern Canada. Its editor is Rev. Louis Lemer, OMI.

Morriseau Presents Christmas Cards

No Canadian painter has had the instant success enjoyed by Norval Morriseau, the Ontario Ojibway Indian, who sold out his entire show forty-eight hours after it went on display in September, 1962, at the Jack Pollock Gallery in Toronto.

Now Morriseau's art is going to be made available in Christmas cards, prints and in a special book of Indian Legends.

"I never thought anyone would actually buy my stuff," he says. "My own people never seemed very interested." When asked why he filled his sacred bears, snakes and owls not just with colour but with odd designs, he said, "I have to fill them in — no one is empty." His primitive quality and "earth colours" of black, brown, red and yellow have been praised by critics.

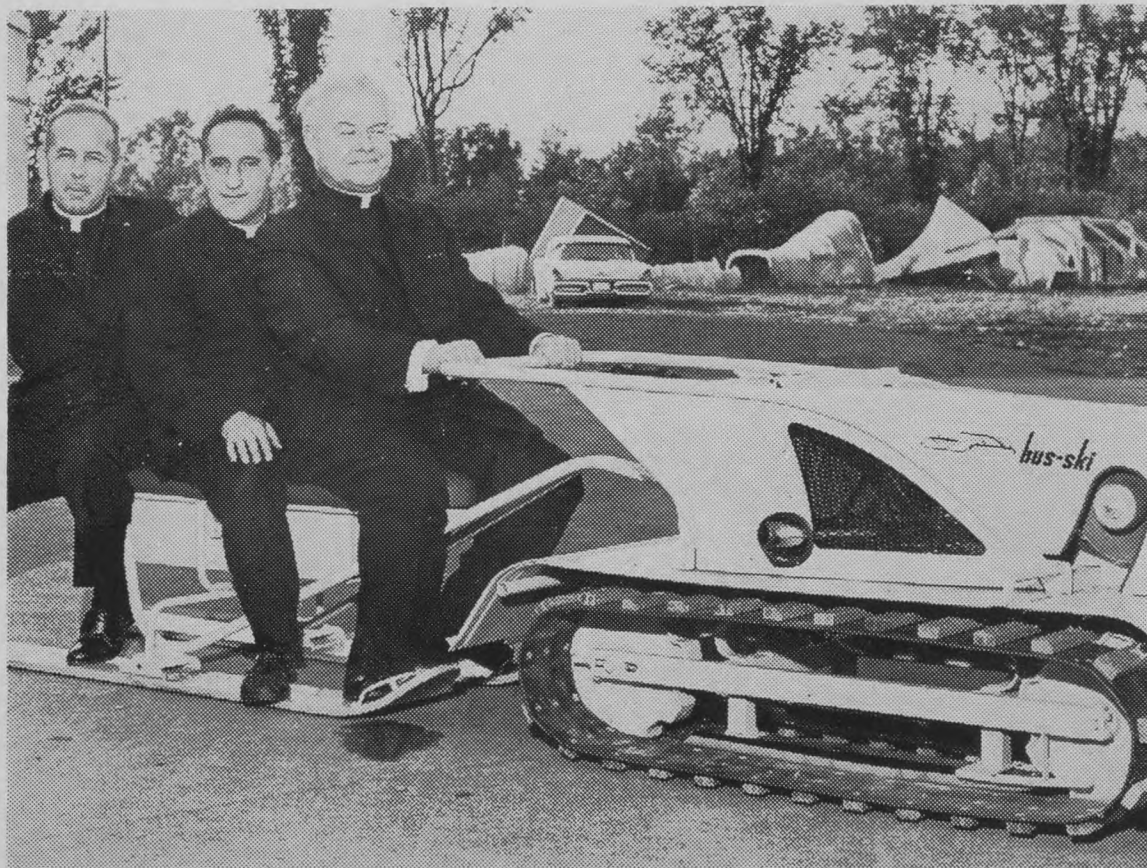
His cards are now available from the Pollock Galleries, 201 Elizabeth St., Toronto 2, and from the Reader's Club of Canada, 896 Queen St. W., Toronto 3. \$2.50 for a box of ten.

Chief Joins KCs

On June 15, Chief Leslie Adams of the Sliammon Indian Reserve, Sechelt, B.C., became a Third Degree Knight of Columbus. He was among fifty-three men who comprise the newly formed Council No. 5417.

At the next initiation it is expected that several more from the Indian Band will enroll.

Chief Adams is twenty-six years old, is married with two children.



At inauguration of company's Pointe Claire plant, Hus-Ski Ltd. presented a Hus-Ski snow vehicle to Ungava missionary, Rev. J. Dion, OMI (centre). With him are Rev. M. Mongeau, OMI (left), of Montreal, and the Rt. Rev. J. A. McDonagh, president, Catholic Church Extension Society, of Toronto.

Manitoba Names Co-op Specialist

The Manitoba provincial government has appointed a specialist in co-operatives to work with Indian and Metis communities to help them establish and run their own co-ops.

The new job goes to Jack R. Rolfe, for the past 12 years supervisor of the government's co-operative services branch.

Mr. Rolfe will work closely with the federal Indian affairs branch and the community development services of the provincial welfare department.

Mr. Rolfe has already helped in the establishment of four of the nine Manitoba producers' co-ops now in operation in Indian and Metis communities.

Primarily fishing and pulpwood co-ops, the new ventures have been encouraged by the community development service as a means of self-help for people of Indian ancestry living in isolated areas. They have provided work for about 700 members as well as additional jobs for Indian and Metis workers in the districts in which they are located.

Employment Committee

The government also announced in August that members of a 12-man employment committee have returned from a one-day study of economic problems of native people living in a rural area. The committee, made up of business leaders, visited the Sandy Bay Indian Reservation, Ebb and Flow and neighboring native communities at Amaranth and Westview.

The committee was established early this year — after Indian complaints about lack of job opportunities at Thompson — to advise the government on the employment of Indian people.

Seven members of the rural section of the committee met recently with band councillors and their wives at the Sandy Bay Reservation to hear a formal presentation on conditions there.

B.C. Appointments

Very Rev. Herbert Dunlop, OMI, has been named superior and principal of the Indian residential school of Mission City, BC, and Rev. Thomas Lobsinger, OMI, principal of the Kuper Island Indian residential school at Chemainus, BC, and Rev. Alexander Morris, OMI, pastor and missionary in North Vancouver.

GOODFISH LAKE, Alta. — Delegates representing more than 11,000 Alberta Indians have asked for the right to vote in the next provincial election. Some 150 representatives of the United Indian Federation of America passed a resolution urging the provincial government to take some action and follow the lead of the Federal Government.



Rev. E. Benoit, OMI, (left) and A. Lacelle, OMI, both missionaries in Northern Ontario, marked their 25th anniversary to the priesthood this summer.

Summer Schools for U.S. Indians

WASHINGTON, D.C. — A recent and very promising innovation of the Education Branch of the U.S. Bureau of Indian Affairs is a summer program for Indian school children.

Day schools and Residential schools on the reserves, Public schools attended by Indians as well as Residential High Schools and Vocational schools of the Bureau in cities are competing with one another to offer summer programs suitable for Indian pupils.

A great volume of academic work is carried on, either remedial or towards cultural enrichment. Practically all programs include recreational activities fostering social participation and leadership. Some include remunerative work for senior students. In 1962, 12,806 Indian children took part in these programs.

These programs are possible partly because teachers hired by the Bureau are actually civil servants hired and paid on a twelve-month basis.

A supplementary issue (383) of the Indian Education Bulletin published by the Bureau in February lists these programs by schools and agencies.

ALBERTA CREE MLA CANDIDATE

A Cree, Ralph G. Steinhauer, was a candidate in the Vegreville riding of Alberta in the recent federal election. He was one of six candidates contesting the seat and appeared in third place in the returns.

Mr. Steinhauer was born at Morley and later moved to Saddle Lake. He is a successful farmer, operating about 700 acres of land.

Rev. I. M. Joblin Speaks on Crisis

TORONTO — In a document called "Our Northern Indians," Mr. I. M. Joblin, associate secretary of the Board of Home Missions for the United Church of Canada, gives his opinion on the crisis which took place in Northern Manitoba a few weeks before Christmas.

Two or three Toronto newspapers had written at that time that Indians living in this region suffered from malnutrition and were exposed to certain discrimination on the part of the International Nickel Company.

Mr. Joblin adds that we have not always given the Indians what they really need. As for the story of malnutrition among the Nelson House Indians, he states that there was no special emergency, no starving Indians, but they have a lower standard of living physically than many of our own people do and that we should try to help them.

According to Mr. Joblin, people with a superficial view of the situation cause most of the trouble and confusion.

When too much assistance is given to Indians, we continue the traditional paternalism which has affected Indians for so many years. They know now that the Indian Affairs Branch will help them if they are in need and they can remain idle at home.

Vancouver Centre President

Alfred J. Scow of Vancouver was elected president of the Vancouver Indian centre early in July.

Other officers are Mrs. Victor Guerin, Musqueam reserve, first vice-president; Percy Paull, North Vancouver, second vice-president; Mrs. R. W. Cantryn, Vancouver, secretary; and Harold Wells, Vancouver, treasurer.

Vocational Workshop At McIntosh IRS

During the week of June 30 to July 6, twenty-three young men, the majority of whom are residents of the Fort William Diocese, attended the second annual Vocational Workshop, held at the McIntosh Indian Residential School.

The young men were welcomed to the school, which is under the direction of the Oblate Fathers, by its superior Father J. Lemire, OMI.

The purpose of the week was to put before the eyes of these young men the life of a seminary. This was accomplished by having the "workshoppers" live the seminary life, as far as this was possible, for the full week. From this real situation, it is hoped the men would be better able to come to a decision as to their vocation in life.

Daily Schedule

Included in their daily schedule was morning prayer, meditation, Mass, a partial recitation of the Divine Office in a group, plus three conferences and a discussion period. The conferences and discussions were given and directed by the Oblate Fathers and Brothers. Each day had its periods of work and recreation, as in a seminary, during which time the staff took an active part.

The co-ordinator of the workshop was Father John Davis OMI, Parish Priest of Sacred Heart Church in Sioux Lookout. Also on the staff were Father A. Takach, OMI, Sioux Lookout, Father A. Keroack, OMI, Fort Frances, Brothers J. Flynn and P. Tobin, OMI, of Ottawa.

Many thanks are due to Father J. Lemire, OMI, and the Oblate Sisters of the Sacred Heart and Mary Immaculate for their very kind hospitality and solicitude.

Thanks are also due to the priests of the Diocese who did a lot to make the workshop idea known to the boys in their parish. Plans are under way for the third such Vocational Workshop next year. Any boy interested is asked to keep it in mind and to contact the priests of his parish.

NEW BOOKS

PETER JUMPING HORSE AT THE STAMPEDE. Gordon Langley Hall. Holt, Rhinehart and Winston, 1961, junior, \$2.95. An hilarious story about an Ojibwa family at the Calgary Stampede.

THE INDIAN TRIBES OF THE UNITED STATES. D'Arcy McNickle. Oxford University Press, 1962, 79 pages, \$1.75. An excellent reference list of Indian tribes and an explanation of their special problems. The author is a Flathead Indian.